

ANGA VIDYA

OR

**INSTANT ASTROLOGICAL FORECAST
BY SAGE VARAHAMIHIRA**

TRANSCREATORS

Dr. K.N. SARASWATHY

and

Prof. B.ARDHANAREESWARAR

DEDICATED TO MY FATHER

I am beholden to my father, mentor, guide and Guru, Revered **PANDIT KADALANGUDI NATESA SASTRI** for having initiated me into this realm of Astrology. It may not be out of place if I say that Astrology bequeathed to me by him is my avocation and I pursue it to perpetuate his memory.

He was noted for his profound scholarship. He was one of those who ushered in the cultural Renaissance of India. He had pioneered to publish many of the important and rare works in Sanskrit, with Tamil translations and scholarly commentaries. It is gratifying that his books on Astrology have been used and continue to be used wherever Tamil is known as the basic reference books by those who have anything to do with or are interested in Astrology.

He utilized his erudition in Sanskrit and his rich practical experience in Predictive Astrology to discover the proper methods of prognostication propounded by several authors like Paraasara, Varaahamihira, Yavanaachaarya, Gargaachaarya, Kavi Kaalidaasa, Kalyaanavarma (author of **Saaraavali**), Bhattotpala, Sripati, Venkatesa (author of **Sarvaartha Chintaamaani**), Mahaadeva (author of **Jaataka Tatwa**), Mantreswara (author of **Phaladeepikaa**), etc. May I on this occasion offer my humble and devout homage to this Guruparampara (succession of Gurus)?

May I dedicate this book series to my father-cum-Guru in all humility?

K.N. SARASWATHY

(AACHAARYA KADALANGUDI)

*"Cowards die many times before their deaths;
The valiant never taste of death but once."*

How true these words of Shakespeare in the mouth of Julius Caesar were in the case of Revered Pandit Brahmasri Kadalangudi Natesa Sastri. Here was a valiant man who braved poverty, braved the ridicule of the atheists; braved the obstruction of the orthodox, and the prejudice against Sanskrit, and with unique and single minded devotion rendered a signal service in the spread of the supreme Bhaaratya wisdom.

Revered Pandit Kadalangudi Natesa Sastri, whose birth centenary was celebrated in 1978, had a great share in the religious and cultural Renaissance since his main work was in bringing the valuable treasures embedded in the ancient literature to the attention of the general public and making them available in a language understood by the layman. It is an evidence of the broad culture and a significant sign of the changing times that he put before one and all without distinction of caste or community of religion, Vedic Madras such as the **Taitreya Aaranyakam**. He had dedicated his life to this noble cause by translating the almost entire religious classics into Tamil and publishing more than 50 books along with the original texts in Devanaagari script.

BIRTH AND EDUCATION:

Born on 5th October 1878 of the couple Rama Sastri and Meenaakshi Ammaal at Kadalangudi Village

near Kumbakonam in Tanjaavur District in Tamil Nadu (India), he learnt Kaavyas, Naatakas, Alankaaras, Vyaakarana, Vedaanta, Astrology and Mantra Saastras. His Guru Bhakti was such that in very publication of his he got it printed that the rendering was by Mahaamahopaadhyaya Vedaantakesari Brahmaasri Painganaadu Ganapati Sastri's disciple Pandit Kadalangudi Natesa Sastri.

ROLE OF EDUCATOR:

In 1908 he started giving discourses at Tirunelveli on Advaita Vedaanta. From 1914 to 1916 he gave Vedaanta lessons in Travancore Samasthaanam. During the period he specialized in the study of and discussion on **Bhaagavatam** and Hindu Astrology. He was honoured by the Mahaaraajah of Travancore. On 25th July 1910 he was honoured by the Mahaaraja of Mysore. While introducing him to the Mahaaraajah, Dewaan V.P. Madhava Row remarked:

"Though young he is a man of exceptionally brilliant parts and wonderful grasp of the principles of the Vedaanta. I derived much benefit from his discourses. What I consider to be a special merit in the young man is his spirit of tolerance."

The Sankaraachaaryaa of Kaanchipuram and Sringeri Mutts also had conferred titles on him.

THE TIMES IN WHICH HE EMERGED:

As the beginning of the century Hindu orthodoxy was, to Shelley's words about Catholicism, "only

adoration, faith, submission, blind admiration, not a rule for moral conduct"; and Hindu Dharma was "a passion, a persuasion, an excuse, refuge, never a check according to the temper of the mind which it inhabited." The stalwards of the Hindu fold were unwilling to deal in a sympathetic spirit with the growing desire of those educated in English schools and colleges to get at the rationable of Hindu custom and usages; and in fact, they refused to encourage any such quest.

These led to the depforable result of alienating the English-educated Hindu altogether from that interest in ancient Indian knowledge which one would gladly have seen in their mental equipment and from the observance of those rites and ceremonials which from the indispensable discipline making for purity of thought and body, necessary for any spiritual development. Their example easily began to spread this lack of interest eVen among non-English educated men; for the former were taken to be the repositories of modern wisdom whom it would be unfashionable not to follow. But, fortunately, the tide has turned.

National leaders like Swami Vivekananda, Tilak, Aurobindo and Mahatma Gandhi highlighted the salient points of India's hoary civilization and glorious culture inspired by the spiritual insight of her sages, and showed how a departure from which had resulted in her slavery to foreign domination. At such a time emerged on the scene the great Kadalangudi.

JOURNALIST PAR EXCELLENCE:

Pandit Kadalangudi Natesa Sastri settled down in Madras on 27th November 1917. Without much capital on hand he set up his own press and launched his monthly journal AARYAMATA SAMVARDHANEE, which met a long-felt need of the public. He popularized through his journal the rare ancient religious classics through the medium of reliable Tamil translation and propagated a knowledge of the significance of Hindu rituals, method of worship etc.

GRAND PUBLICATIONS:

The period 1923 to 1928 saw the publication of 9 Vedic books. 6 Upanishads. 4 Vols of **Brahmasuutra** Sankara Bhaashyam, 7 Vols. of **Srimad Bhaagavatam**, 12 Astrology books and more than 12 Stotra books. Each book carried a scholarly perface as lengthy as Bernard Shaw's detailed contents and an Index of Slokas to be of help to the users of the book; the Rt. Hon'ble Srinivasa Sastri echoed the thought of the otehr readers when he said Kadalangudi's footnotes were imaginative and considerate of the reader's difficulty.

The value of each book was enhanced by the author's collateral references which bring together all the learning on the subject and critical commentary at once admirable and most helpful. In the astrology books judgement based on the author's experience is also given wherever there are conflicting schools of thought. The meaning of the text is clearly and

succinctly explained; the exposition is complete and authoritative.

No wonder his books are used for research guidance. His astrology books continue to be used as basic reference books by Tamil-knowing people all over the world.

THE GREATNESS OF KADALANGUDI's **TRANSLATION**

Only those who are engaged in translation work can realize how arduous the work is; while the difficulty of communicating the ideas in one language through the medium of another is always difficult, it is still more difficult to translate a valuable abstruse work from Sanskrit into Tamil. Thiru Vi. Ka. opines thus:-

"Many will flinch from even undertaking the translation of such abstract and scholarly treatises. But this is what the learned Kadalangudi Sastriji has dared to do in a spirit of dedication and service, regardless of praise or blame. And it is wonderful how well he has done this superhuman task. Our mind does not permit us to state that Aachaarya Kadalangudi Natesa Sastriji is working at the translation purely from the standpoint of learning. But we can confidently affirm that he is labouring also from the standpoint of love that transcends all knowledge."

This swelling flood of translation flows from a source full of knowledge and love and it is the bounden duty of every Tamilian to drink it... South India was all

the poorer for want of accurate translation of the great classics. But this want has now been supplied and the ideas in the classics, made accessible to the Tamil public by the Tamil translation so nobly undertaken by Aachaarya Kadalangudi Natesa Sastri, that veteran scholar. We in the South owe him a deep dept of gratitude for this labour of love."

What is not widely known is that he was a great poet; he had left behind him a large number of Sanskrit verses which constituted his diary.

Around 1940 Kulapati K.M. Munshi invited him to become Principal of Bharatiya Vidya Bhavan Sanskrit College in Bombay, Kadalangudi declined it with thanks since he wanted to be self-employed and enjoy the accruing freedom to pursue his studies.

RAJAJI's TRIBUTE:

While speaking at Kadalangudi's 'Sataabhishekam' function (completion of 81 years 4 months of age equivalent to 100 lunar years) at Siva-Vishnu Temple in Madras on October 11, 1958 Rajaji (who was of the same age) expressed as follows:

"The public need not bother to arrange another grand celebration of my 'Sataabhishekam'. I deem it to have been celebrated along with this function in honour of the veteran scholar Revered Pandit Kadalangudi Natesa Sastri."

Such was the mutual admiration and affection between the two intellectual giants.

HIS END

The Revered Pandit who laid the Indian public under deep obligation to him by publishing and propagating ancient works and making the most valuable contribution to the study of Advaita Vedaanta, **Srimad Bhaagavatam**, and Hindu Astrology attained immortality at the holiest of holy moments: at 11-30 p.m. on Mahaasivaraatri in 1961 (on Feb 14, 1961 at the Lingaavirbhava Lagna).

HIS MISSION

Both in the several books and in his numerous lectures he had stood for the consolidation based on the vedas of the Hindu Dharma by ensuring social unity along with individual purity. He had been and continues to be a source of inspiration to many of his disciples who have profited by learning the gems hidden in the ancient classics, both philosophical and didactic, and which have a direct bearing on the practical conduct of everyday.

Dr. K.N. Saraswathy his Daughter and Disciple

He had no sons and therefore he chose to give intensive training in the practice of Astrology to his youngest daughter K.N. Saraswathy, and training in exposition of epics and **Naaraayaneeyam** to his eldest son-in-law Anantaraama Deekshitar.

The great Pandit had no patience or time to lose with indifferent disciples or those without intuition, as far as astrology was concerned. Astrological study required

more intense concentration, capacity for application and intuition. So the only disciple who completed the course and internship in astrology under Kadalangudi was K.N. Saraswathy. Even after the course he was happy to have her as apprentice and collaborator in republishing the astrology books.

(NOTE ON THE PUBLISHER)

We are highly appreciative of the expeditious and efficient service done by the enthusiastic publisher Mr. MA. Jaishankar. He is grandson of Rev. Pt. Kadalangudi Natesa Sastri. He is an Economics graduate with a Masterate in Business Management. He manages distribution of books brought out by Kadalangudi Publications, the Kadalangudi Astrological (Indological) Research Centre (Regd. Charitable Trust), which runs basic correspondence courses on Hindu Astrology in English and Tamil. Kadalangudi Art Centre teaches commercial art through correspondence in English and Tamil. He has enthusiastically organized and been conducting the correspondence courses on Hindu Astrology and Art.

He has been bringing out with great interest and devotion the revised edition of the earlier titles of the Kadalangudi Centenary Book Series, each time in a better get-up. He is mightily Interested in culture, and modernization not detrimental to but supporting culture, and in Oriental Studies.

Kadalangudi Astrological (indological)
Research Centre (Advisory Committee)

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(PREFACE)

Astronomos' was the Greek title given to the Initiate at the seventh stage of the reception of the Mysteries. In days of old Astronomy was the synonym for Astrology.

It would be worthwhile to be familiar with the three fundamental propositions which the Ancients had with regard to Astrology. First, there is an inter-relationship between the Sun, the planets, the stars and man. The second is that, though there seems to be a predestination in the history of races and nations, this is closely connected with what is called Karma. The third is that the great picture-gallery of **eternity—or in Hindu mythology, Chitragupta's account-book—holds** a faithful record of every act, and even thought of man, of all that was, is, or ever will be in the phenomenal universe. The destiny of every man, woman and child is already traced **in** that tablet of the unseen universe, which the mystic gaze of the astrologist can penetrate — not fatalistically — but only because the future, like the past, is ever alive in the present. The key to the value of a

knowledge of astrology is the law of Karma and its twin doctrine of Reincarnation. For nothing is lost in the world of causes. Even wasted smoke remains not traceless. As the Book of Golden Precepts affirms:

"Learn that no efforts, not the smallest — whether in the right or wrong **direction**—**can** vanish from the world of causes. A harsh word uttered in past lives is not destroyed, but ever comes again. The pepper plant will not give birth to roses, nor the sweet jessamine's silver star to thorn or **thistle** turn."

Before one can answer the question what are the stars who can influence man, one must know what is man himself. Man is not merely the body we see, according to the Vedaantic doctrine, but the presiding deity within the body, so the stars and the planets are but the bodies of the Spiritual Beings within. As the final verse of the *Isa Upanishad* **affirms**:

"O Puushan, the Sole Seer, Controller, O **Suurya**, son of Prajaapati; remove Thy rays and gather up the brilliant light, so that I may behold Thy glorious form.

That person who is within thee—well, I am He."

The chief features of man's life are always in accordance with the constellation he is born under or with the characteristics of its animating principle or the deity that presides over it. If only he is aware that by every action, thought or feeling he is generating he is awakening the corresponding powers in the sidereal world, the potency of a knowledge of astrology will then be patent. No past can distress us, if we appreciate that it is our own creation, that the hand which smites us is our **own**, and we cannot blame God or Devil or our fellowmen for it. It is not ~~the~~ star that brings affliction or happiness but only a writing on the wall.

This brings us to the corollary that what we do NOW by acts, thoughts and feelings are to be the writing on the wall of our future. As each individual is his own creator, his future personality will be the result of his present made of living. In the same manner, our present birth, with all its conditions, vicissitudes of ups and downs is the tree

grown out of the germ sown in past incarnations. As we sow, so we reap; and the present is the child of the past; **and** as there is but ONE LIFE that holds together all the planets of the Solar System, the position of the planets at the time of **birth**—an event culminating in the aggregate result of the causes already **generated**—**give** to the astrologist the clue, the **data**—or call it the Pass Book detailing one's accounts in the **Bank**—upon which to base his predictions.

"Vedachakshu: kileydam bhaveyjjowtisham • mukhyataa chaangamadheysya teynouchyatey"

Astrology-the Jyowtisha Saastra-is the eye of the Veda Purusha; it has three divisions: mathematics, horoscopy and Saakhaa. The collection of these is called Samhitaa. Varaahamihira, the resident of Avanti and son of Aaditya Daasa, composed **Suurya Siddhaanta** in mathematics, *Brihat Jaataka* and *Laghu Jaataka* in the field of horoscopy, and *Brihat Samhitaa* a Samhitagrantha. The fiftieth chapter of **this** *Brihat Samhitaa* is *Anga Vidyaa*. While asking for the prediction the questioner touches some part or other of his body. By studying this behaviour, the auspicious and

other effects of the prediction are to be inferred.

There are 44 Slokas in this Chapter. Of these, the first treats of the fruits of the *Anga Vidyaa*, the second the way of knowing **auspicious** and inauspicious effects by knowing the place of the questioner. The 3rd, 4th and 5th Slokas deal with the inauspicious sites. The 6th and 7th treat of the qualities of directions and time. The 8th and the 1st half of the 9th deal with the masculine and feminine parts in the body. The 9th and 10th deal with the eunuch **parts**. the **11th** deals with the several effects of touching each of the parts **separately**. The 12th says that questioning while touching the chest denotes the separation of one. The 13th deals with the thoughts about place and servant. The 14th deals with the thoughts about clothing. The 15th and 16th speak about the various preoccupations of the questioner by observing the things in front of the questioner during **his** asking for the prediction. The 17th deals **with** finding the preoccupation by observing **the** things the questioner holds in hand.

The 18th tells of knowing the prosperity of the family and destruction of friends. The 19th deals with the effects of wool, money, white silk, sandal pastes and ornaments. The 20th deals with the preoccupation of the questioner about having gone abroad. The 21st deals with the preoccupation about thief, commander-in-chief, merchant, courtesan, the money-lender and the murderer. The 22nd deals with knowing that the preoccupation is about one who has gone out, toddy-vendor, protection of cows, and beggar. The 23rd deals with preoccupation about joint family. The 24th helps to distinguish whether the preoccupation is about thieves or relatives. The 25th and the 26th help in advising the tracing of the thief.

The 27th and the 28th help to detect whether the lost article will be obtained or not. The first half of the 29th verse deals with whether the diseased person will die or will recover. Verses 29 to 36 deal with telling what the questioner has eaten. The 36th deals with comfortable child birth, and whether the child will be male, female or eunuch. The 37th tells us when a woman will become pregnant. The 38th deals with when abortion will occur. The

39th deals with the time of pregnancy. The 40th and the 41st deal with how many children will be born. The 42nd and the 43rd **give** the various stars in which the woman will give birth. The 44th ends the work.

By memorizing these 44 verses and worshipping one's **favourite** deity, one can give prediction that will certainly come true.

We are highly appreciative of the expeditious and efficient service done by the **enthusiastic** publisher Mr.M.A. Jaishankar, by bringing out several editions of this book. He is the grandson of Rev. Pt. Kadalangudi Natesa Sastri.

We hope that those who have anything to do with or are interested in astrology will find **the** book useful and helpful. We will gratefully **receive** suggestions for improvement **of** the febook.

Dr. K.N. Saraswathy
Prof. B. Ardhanareeswarar

SALUTATION TO THE NINE PLANETS

I salute the SUN who is like the Hingula ('Japaa' flower), who is Saga **Kasyapa's** son, who is effulgent, who is the dispeller of darkness, and who washes off sins.

I salute the MOON whose colour is that of curd, conch and snow, who emerged out of the Milky Ocean and who bedecks the tuft of lord Siva.

I salute MARS who is earth's son, who is as lustrous as lightning and who holds the weapon Sakti in his hand.

I salute MERCURY, who is dark like Panicum Italicum ('priyangu') bud, who is of peerless form, who is intelligent and quiet-natured, and who is the Moon's son.

I salute JUPITER who is the Guru of gods and Rishis, who is extraordinarily intelligent, and who is the lord of the three worlds.

I salute VENUS who is as bright as snow, the fragrant oleander ('Kunda' flower) and the lotus stem, who is the Guru of demons, and who preaches all the Sastras.

I salute SATURN who shines like the blue mascara, who is the son of the Sun and Chhaayaa, and who is the elder brother of Yama.

I salute **RAAHU**, who has half-body, who has valour, who opposes the Sun and the Moon and whose mother is Simhikaa.

I salute KETU, who resembles Butes Frondosa ('**Palasa**' flower) who is the head of stars and planets, and who is wrathful and fearsome.

ओं नमो भगवते राधाकृष्णाय।

॥ अङ्ग विद्या ॥

मूलम् । श्लोकः -

दैवज्ञेन शुभाशुभं दिगुदितस्थानाऽऽहतानीक्षता

वाच्यं प्रष्टृनिजापराङ्गघटनां चालोक्य कालं धिया ।

सर्वज्ञो हि चराचरात्मकतयाऽसौ सर्वदर्शी विभु

श्रेष्ठा व्याहृतिभिः शुभाशुभ फलं सन्दर्शयत्यर्थिनाम् ॥१॥

ANGA VIDYAA

or

V Instant Astrological Forecast

The **Kaala** Purusha who pervades the animal and vegetable kingdoms, who is present everywhere, reveals through the behaviour like touching the bodily parts and

speech the auspicious and inauspicious effects on the questioner. The astrologist studies well the directions like the East etc., the things conveyed by the questioner, the place where the questioner is, the things brought at that time by others, the state of the parts of the body of the questioner and the others, the residue of time (Udaya Lagna) and predicts the auspicious or inauspicious effects. The touching of the parts of the body by the questioner is deemed to be instigated by the **Kaala** Purusha himself.

Note: In the *Brihat Jaataka* it is indicated that aries, Leo and Sagittarius are east; Taurus, Virgo and Capricorn are south; Gemini, Libra and Aquarius are west; and Cancer, Scorpio and Pisces are north. The lords of directions are as follows: the east Sun; the southeast Venus; the south Mars; the southwest Rahu; the west **Saturn**; the northwest Moon; the north Mercury; and the northeast Jupiter.

So the room of child birth if placed with the Lagna Rasis Aries, Cancer, Libra and **Scorpio** will be in the east of the house. If the Lagna Rasis are Sagittarius, Pisces, Gemini and Virgo the room is in the north. If the

Lagna Rasi is Taurus the room is in the west. If they are Capricorn and Leo the room is in the southern part. So in the verse the word 'dik' denotes that the astrologist should study well the directions and predict the effect accordingly. The word Sthaana indicates that he should find out also the place of the questioner and its Lagna Rasi and predict accordingly.

“इखलु चराचराणां भूतानां कालोऽन्तरात्मा सर्वदा सर्वदर्शी
शुभाशुभैः यः फलसूचकः स विशेषेण प्राणिनां स्वपराङ्गेषु स्पर्श
व्याहारेऽपि चेष्टादिभिर्निमित्तैः फलमभिदर्शयति । तत्प्रयतो
मर्थिनां शुभाशुभानामर्थानां भावाभावम् च निर्दिशेत् ।

तत्र देशे दिशः कालं व्याहारं द्रव्यदर्शनम् ।

अङ्ग प्रत्यङ्ग संस्पर्शं समीक्ष्य फलमादिशेत् ॥ इति ॥

Here indeed the **Kaala** Purusha is present in and pervades the moving and unmoving beings. He sees always all the auspicious and inauspicious affects and indicates them through the peculiar behaviour like touching the bodily parts, speech and other acts of behaviour. So the astrologist with faultless intellect, remembering well his field of study, for the sake of fame and **Dharma**, should

reveal the auspicious and inauspicious things to the desirous, (Sage Paraasara)

Thus finding the place, direction, time and the things brought, and studying the touching of the bodily parts by the questioner the astrologist should predict. ...1

मू॥ स्थानं पुष्पसुहासिभूरिफलभृत्सुस्निग्धकृत्तिच्छदाऽस-

त्पक्षिच्युतशस्तसंज्ञिततरुच्छायोपगूढं समम् ।

देवर्षिद्विजसाधुसिद्धनिलयंसत्पुष्पसस्योक्षितं

सत्स्वादूदकनिर्मलत्वजनिताह्लादं च सच्छाद्वलम् ॥2॥

From this according to the place the astrologist sits in, the evil and good effects are to be known.

With fragrant flowers, good fruits, good bark and leafy **trees, without** bad birds like crows or owls, with a good name, shaded with dense trees, even-surfaced, the abode of the celestial sages, brahmins and Siddhas, with good flowers and grain, with water strewn, with clean and sweet water and giving delight to the wind with good grassy **place—this** is a good venue for prediction.

Note: In such a place if the astrologist predicts, his prediction will be accurate. ...2

मू॥ छिन्न भिन्न कृमिखात कण्टकि पलुष्ट रूक्ष कुटिलैर्न सत्कुजैः ।
क्रूर पक्षियुत निन्द्यनामभिः शुष्कशीर्णबहुपर्णचर्मभिः ॥3॥

The third verse indicates the bad place for the questioning. Damaged, broken, unpopular, spoilt by beetles and termites, with thorns fully grown, with burnt parts, without beauty, with angular growth, the cruel birds like crows, vultures and owls, with leaves dry and scattered with dark bark and leaves—a place filled with such trees is not suited for questioning. Here the prediction made would not come true. ...3

मू॥ श्मशान शून्यायतनं चतुष्पथं तथाऽमनोज्ञं विषमे सदोषरम् ।
अवस्कराद्गार कपाल भस्मभिश्चितं तुपैः शुष्कतृणैर्न शोभनम् ॥4॥

Crematorium, uninhabited house, the crossing of four roads, the places not likeable, uneven - surfaced places, places always filled with dry mud, litter, coal, skull and ashes, places with chaff and dry grass — such places are also not suited for questioning. The questions shot at an astrologist in these places will fetch no good results. ...4

मू॥ प्रव्रजित नग्न नापित रिपु बन्धन सौनिकैस्तथा स्वपचैः ।
कितव यति पीडितैर्युतमायुध माध्वीक विक्रयैर्न शुभम् ॥5॥

Mendicant, naked monk, barber, enemy, the places where cows are bound, the killer of cows, the places with these people and also persons like butcher, undertaker, gambler, ascetic, diseased person, the place with weapons, toddy shop, the dwelling of jewellers: these places are not auspicious. ...5

मू० ॥ प्रागुत्तरेशाश्च दिशः प्रशस्ताः प्रष्टुर्न वाय्वम्बु यमाग्नि रक्षः ।

पूर्वाह्नकालेऽस्ति शुभं न रात्रौ सन्ध्याद्वये प्रश्नकृतोऽपरोहे ॥6॥

Now he sets forth the good and bad effects of directions and time. The east, north and northeast to the questioner are good. Northwest, west, south, southeast, southwest — these are not good. Moreover these auspicious directions too are so only during the first half of the day. Night, evening and afternoon and the latter half of the day are not auspicious to the questioner. ...6

मू० ॥ यात्राविधाने हि शुभाशुभं यत् ।

प्रोक्तं निमित्तं तदिहापि वाच्यम् ॥7॥

दृष्ट्वा पुरो वा जनताहृतं वा ।

प्रष्टुः स्थितं पाणितलेऽथ बन्धे ॥8॥

The indicating sign given in the Treatment of Travel chapter is applicable in

the questioning chapter also. The astrologist should carefully note the things in point, things brought by the folk, things in the hands or cloth of the questioner and predict.

...7

मू॥ अथाङ्गान्यूर्वोष्ठ स्तन वृषण । पादं च दशना

भुजौ हस्तौ गण्डौ कच गल नखाङ्गुष्ठमपि यत् ।

सशङ्कक्षांसं श्रवण गुद सन्धीति पुरुषे

स्त्रियां भ्रू नासा स्फिग्बलि कटि मुलेखाङ्गुलि चयम् ॥४॥

मू॥ जिह्वा ग्रीवा पिण्डिके पार्श्वि युग्मं

जङ्घे नाभिः कर्णपाली कृकाटी ॥४½॥

The masculine feminine and eunuch parts of the body are indicated in the following verses: thighs, lips, breasts, testicles, feet, teeth, shoulders, hands, cheeks, hair, neck, nails, thumbs and big toes, **armpits** and shoulder blades, ears, arms, joints of all limbs — these are masculine parts. Eyebrows, nose, the nerve at the back of the neck, the three folds of the stomach, hip, the lines on the palms, the collection of fingers, tongue, neck, the back side of knees, the two heels, knees, navel, the pinnae, the back of the neck — all these are feminine parts.

...8

मू॥ वक्त्रं पृष्ठं जत्रु जान्वस्थि पाश्वर्यं
हृत्ताल्वक्षी मेहनोरखिकं च ॥9॥

नपुंसकाख्यं च शिरो ललाट माश्वाद्यसंज्ञैरपरेश्वरेण ।
सिद्धिर्भवेज्जातु नपुंसकैर्नो रूक्ष क्षतैर्भग्न कृशैश्च पूर्वैः ॥10॥

The face, bottom, the joint between the chest and the armpit, knee, bones, sides, heart, palate, eyes, the penis, chest, the back of the hip, head and forehead are eunuch parts. By touching the feminine parts the effect takes a long time. By touching the masculine parts the effect is seen to take place soon. By touching the eunuch parts no effect will take place. If the masculine and feminine parts are without beauty, are hurt, broken, or emaciated, the prediction will never be accurate. ...9&10

Whether a part of the body is to be taken as masculine, feminine or eunuch can be known from the following classification:

THE MASCULINE PARTS OF **THE HUMAN BODY**

- | | |
|------------|--------------|
| 1. thigh | 4. testicles |
| 2. lips | 5. feet |
| 3. breasts | 6. teeth |

- | | |
|--------------|------------------------|
| 7. shoulders | 13. thumb and big toes |
| 8. hands | 14. armpits |
| 9. cheeks | 15. shoulder blades |
| 10. hair | 16. ears |
| 11. neck | 17. anus |
| 12. nails | 18. joints |

These give swift results.

THE FEMININE PARTS OF
THE HUMAN BODY

- | | |
|-------------------------------------|---|
| 1. eyebrows | 8. neck |
| 2. nose | 9. backside of the knee |
| 3. area between anus
and scrotum | 10. heels |
| 4. vagina | 11. knees |
| 5. the lines on the palm | 12. navel |
| 6. the collection of
fingers | 13. pinna |
| 7. tongue | 14. the bone at the
back of the neck |
| | 15. three folds of the
stomach |

These will give delayed results.

THE EUNUCH PARTS OF THE HUMAN BODY

- | | |
|----------------------|----------------------|
| 1. face | 8. the jaws and the |
| 2. bottom | palate |
| 3. the joint between | 9. eye |
| chest and armpit | 10. the penis |
| 4. knees | 11. chest |
| 5. bones | 12. the back side of |
| 6. sides | vagina |
| 7. heart | 13. head |
| | 14. forehead |

These do not give result.

There arises no result when there is any wrong formation, breakage or wound in the masculine and feminine parts.

मू० ॥ स्पृष्टे वा चालिते वाऽपि पादाङ्गुष्ठेऽक्षिरुग्भवेत् ।

अङ्गुल्यां दुहितुःशोकं शिरोघाते नृपाद्भयम् ॥11॥

Then he tells the effects of the questioner touching individual **organs:-**

While consulting the astrologist if the questioner touches the big toe or moves it he will get **eye-disease**. If he touches or moves the fingers the daughter **will** be afflicted by misery, if he strikes his forehead while

questioning it indicates danger from the king.

-11

मू० ॥ विप्रयोगमुरसि स्वगात्रतः कर्पटाहतिरनर्थदा भवेत् ।

स्यात्त्रियासिरभिगृह्यकर्मटं पृच्छतश्चरणपाद योजितुः ॥12॥

If he touches the chest it indicates that some separation is indicated for him. If the questioner removes the cloth from his body while questioning, **suffering** will accrue to him. If he holds the cloth and joins his feet he will get what he desires. ...12

मू० ॥ पादाङ्गुष्ठेन विलिखेत् भूमिं क्षेत्रोत्थ चिन्तया ।

हस्तेन पादौ कण्डूयेत्तस्य दासीमयी च सा ॥13॥

If he scratches the ground with his big **toe** the astrologist should know that he is preoccupied with land problems. If he **scratches** his feet with his hands it indicates preoccupation about his servant- maid (or courtesan). ...13

मू० ॥ ताल भूर्जपट दर्शनेऽशुकं चिन्तयेत् कचतुषास्थि भस्मगम् ।

व्याधिराश्रयति रज्जु जालकं बल्कलं च समवेक्ष्य बन्धनम् ॥14॥

Seeing palm-leaf-made things like fan, the bark of **Bhurja** tree indicates that the questioner wishes to consult about clothing. If **the** questioner touches hair, chaff of grain,

bone or ashes, it is indicated that diseases approach him. if he sees rope net or bark garments the astrologist should predict bondage. ...14

मू॥ पिप्पली मरिच शुण्ठि वारिदै रोध्र कुष्ठ वसनाम्बु जीरकैः ।
गन्धमांसि शतपुष्पया वदेत् पृच्छतस्तगरकेण चिन्तयेत् ॥15॥

स्त्री पुरुष दोषपीडितः सर्वार्थं धान्यं तनयानाम् ।
द्वि चतुष्पदक्षितीनां विनाशतः कीर्त्तितैर्दृष्टैः ॥16॥

Seeing Ficus Religiosa indicates preoccupation about a maligned woman. Seeing pepper denotes preoccupation about a maligned man. Seeing dry ginger denotes that he is thinking about a diseased or dead person. Seeing of speaking about Syprus Rotundus (a water tuber) denotes overall destruction. Seeing Symphocos Racemosa (a tree with yellow flowers) indicates preoccupation about loss of money. Seeing Costus Speciosus (a medicinal herb) denotes preoccupation about destruction of son. Seeing cloth indicates preoccupation about loss of materials. Seeing watery places denotes preoccupation about destruction of grain. Speaking about or seeing Panicum Miliaceum (a medicinal herb and spice)

denotes preoccupation about destruction of offspring. Seeing Indian Spikehand (Valumina) denotes preoccupation about the destruction of two-footed and two-hoofed animals and four-hoofed animals. Seeing Carsia Amiculata indicates preoccupation about the destruction of all laws.

This translation follows the commentary of Bhattotpala.

... 15 & 16

मू० ॥ न्यग्रोध मधुक तिन्दुक जम्बू लक्ष्म वदर जातिफलैः ।

धन कनक पुरुष लोहांशुक रूप्यौदुम्बराप्तिरपि करगैः॥17॥

If the seeds of Ficus Indica and Jasminus Grandiflorum or Kampilla are in the hands of the questioner it should be predicted that there will be gain of money. If he holds fruits of Barsia Laligolia it should be predicted that gold **will** be obtained. If he holds seeds of tamarind it should be predicted that he will gain a **man's** services. If he has a rose apple, he will gain iron. If he has a peepul seed (Ficus Infectoria) then he will gain clothing. If he has mangoes, he will gain **silver**. if he has fruit of the Jujube tree (Zizyphus **Jujuba**) he will gain copper.

...17

मू० ॥ धान्य परिपूर्णपात्र कुम्भः पूर्णः कुटुम्ब वृद्धिकरौ ।

गज गो शुनां पुरीषं धन युवति सुहृद्विनाशकरम् ॥18॥

If a **pot** full of grains or a pot full of water is seen this will amount to the family **prosperity**. If the dung of elephant, cow or dog is seen it will mean the destruction of money, woman and friend respectively.

Note: Here Paraasara **indicates** that seeing cow dung denotes the bad conduct of a woman, seeing an elephant denotes gain of money, and seeing elephant dung impiles decrease of wealth.

18

मू० ॥ पशु हस्ति महिष पङ्कज रजत व्याघ्रैर्लभेत संहृष्टैः।

अवि धन निवसन मलयज कौशेया भरण सङ्घातम् ॥19॥

While seeking answer to the question if a cow is seen the questioner will obtain a woollen clothing. If an elephant is seen money will be gained. If a buffalo is seen while silk will be gained. If a lotus is seen sandal paste will be gained. If silver is seen white silk will be gained. If a tiger is seen jewels will be obtained. (Here the meaning for '**Nivasana**' is given as white silk by both Bhattotpala and Paraasara).

19

मू० ॥ पृच्छा वृद्धश्रावक सुप' रित्राङ् दर्शने नृभिर्विहिता॥

मित्र द्यूता र्थभवा'गणिका नृप सूतिकार्थकृता ॥20॥

If an old Kapaalika mendicant is seen during time of question the question is about a period of gambling. If a good ascetic is seen it is about a courtesan, king or a just delivered woman. ..20

मू० ॥ शाक्योपाध्यायाई'निर्ग्रन्थि निमित्त निगम कैवर्तैः ।

चौर चमूपति'वणिजां दासी योधाऽऽपणस्थ'वध्यानाम् ॥21॥

If a Buddhist monk is seen the question is about a thief. If one sees the preceptor it is about the commander-in-chief. If one sees a Jain monk it is about the merchant. If one sees a Kapaalika it is about the **maid-servant** (or courtesan). If one sees the astrologist — (Bhattotpala gives the meaning of 'nimitta' as one learned in astrology) — it is about a warrior. If one sees a merchant it is **about** the money-lender in the market. If one sees a fisherman it is about a murderer. ...21

मू० ॥ तापसे शौण्डिके दृष्टे प्रेषितां पशुपालनम् ।

हृद्गतं पृच्छकस्यस्यादुच्छवृत्तौ विपन्नता ॥22॥

If an ascetic is seen during the **time** of questioning the questioner is preoccupied

with a man gone abroad. If a toddy vendor or a drunkard is seen it is about protecting the cows. If a beggar is seen, it is about someone in danger. ...22

मू॥ इच्छामि प्रष्टुं भण पश्यत्वार्यः समादिशेत्युक्ते ।
संयोग कुटुम्बोत्था लाभैश्वर्योद्भवा चिन्ता ॥23॥

If the questioner uses the expression, "I am **desirous** of asking you", his preoccupation is about the worries due to a joint **family**. If he uses the expression "let the esteemed person notice this" his preoccupation is about gains. If he says "you should tell well" his preoccupation is about wealth. ...23

मू॥ निर्दिशेति गदिते जयाध्वजा प्रत्यवेक्ष्य मम चिन्तितं वद ।
आशु सर्वजन मध्यग त्वया दृश्यतामिति च बन्धु चौरजा ॥24॥

If the questioner says "point out" the question will be about victory or **travel**. if he says "reflect well, find out and tell whatever is on my mind", the question will be about a relative. If he says to the astrologist who is in the midst of several people 'tell me quickly' the question will be about a thief. ...24

मू॥ अन्तःस्थेऽङ्गे स्वजन उदितो बाह्यजे बाह्य एव
पादाङ्गुष्ठाङ्गुलि कलनया दास दासी जनः स्यात् ।

जह्ने प्रेष्यो भवति भगिनी नाभितो हृत्स्वभार्या
पाण्यङ्गुष्ठाङ्गुलिचय कृतस्पर्शने पुत्र कन्ये॥25॥

If the questioner touches part of the body the thief will be his own relative. If he touches outside parts the thief will be someone outside his family. **If** the questioner touches his big toe the thief is the questioner's slave. If he touches other toes of the foot, it is the servant maid. If he touches his knee- caps the servant is the thief (or else the cook or the clerk). If he touches his navel the sister of the questioner is the thief. If he touches his heart his own wife is the thief. If he touches his thumb the son of the questioner is the thief. If he touches other fingers in the hand the daughter of the questioner is the thief.

Note: In our *Brihat Jaataka* in the verse "Kalangani Varangamananam" the various limbs of **Kaala** Purusha are given as follows:

Head is Aries; face-Taurus; chest-Gemini; **heart-Cancer**; stomach-Leo; hips-Virgo; kidney-Libra; the male and female organs-Scorpio; the two thighs-Sagittarius; the two knee caps-Capricorn; the two

knees-Aquarius; and the two feet-Pisces. Aries has the stars Aswini, Bharani and a quarter of Krittikaa; Taurus, the three quarters of Krittikaa, Rohini and two quarters of Mrigasira; Gemini two quarters of Mrigasira, Anuraadhaa and three quarters of Punarvasu; till Aasleshaa Cancer; till the first quarter of Chittaa Leo. Till the first two quarters of Chittaa Virgo; till the three quarters of Vishaakhaa Libra; till Jyeshthaa Scorpio; till the first quarter of Uttaraashaadhaa Sagittarius; till the three quarters of Poorvabhadraa Aquarius; and till Revati Pisces.

So, if Aries and its stars are present at the time, the stolen article is an ornament of the head. Taurus and its stars, if present at the time, indicate that the article is an ornament to be worn in the face. If Gemini and its stars are present it is to be worn in the chest. If Cancer and its stars, it is to be worn on the heart; if Leo and its **stars**, it is to be worn on the stomach. If Virgo and its stars it is to be worn on the hip. Similarly, according to the constellation and its stars, things suited to the places are to be predicted. Moreover according to the verse

"Svacharaascha sarve" (*Brihat Jaataka* 1:5), the stolen article is to be found in the places indicated by the constellations (of Aries etc.)

Also in the verse 'plavatvam **svamya** sakhyam' (*Brihat Jaataka* 1:20) the hiding place of the thief and the place where the stolen ornament is, is given. That is, for Aries and Scorpio, Mars is the ruling planet, his direction is south, so the direction of the stolen article is south. Similarly for Taurus and Libra, Venus is the ruling planet, his direction is south-east. Gemini and Virgo have the ruling planet Mercury; his direction is north, Cancer has the ruling planet Moon; his direction is northwest. Leo has the ruling **planet** Sun; his direction is East. Sagittarius and Pisces have the ruling planet Jupiter; his **direction** is north east. Capricorn and Aquarius have the ruling planet Saturn; **his** direction is west, So, according to the constellation and the ruling planet, the place and the direction of the stolen article can be found. Also *Brihat Jaataka* first and second chapters are to be consulted for this. (Refer the author's *Brihat Jaataka*)

RASIS	LORD	DIRECTION	PLAVANGAS
Aries & Scorpio	Mars	South	Aries and Scorpio
Taurus & Libra	Venus	Southeast	Taurus & Libra
Gemini & Virgo	Mercury	North	Gemini & Virgo
Cancer	Moon	Northwest	Cancer
Leo	Sun	East	Leo
Sagittarius	Jupiter	Northeast	Sagittarius & Pisces
Capricorn & Aquarius	Saturn	West	Capricorn & Aquarius

From the Rasi and the stars **one can find out the stolen or lost article.** .25

मू॥ मातरं जठरे मूर्ध्नि गुरुदक्षिण वामकौ ।

बाहू भ्राताऽथ तत्पत्नी स्पृष्ट्वैवं चौरमादिशेत् ॥26॥

It the questioner touches his stomach the thief is his mother. If he touches his head it is his preceptor. If he touches the right shoulder it is the brother. If he touches the left shoulder it is his wife. 26

मू॥ अन्तरङ्गमवमुच्य बाह्याग स्पर्शनं यदि करोति पृच्छकः ।

श्लेष्म मूत्र शकृतस्त्यजत्यथोपातयेत्करतलं स्थवस्तु चेत् ॥27॥

मू॥ भृशमवनामिताङ्ग परिमोटनतोऽप्यथवा

जान धृत रिक्तभाण्डं मवलोक्य च चौरजनम् ।

हत पतितक्षतास्मृत विनष्ट विभग्न गतोन्मुषित

मृताद्यनिष्टरवतो लभते न हतम् ॥28॥

If the questioner touches, instead of his own parts, parts outside or if he lets out phlegm, urine or faeces, or if he drops something being held in **his palm**, or if he causes a rattling sound in the much-bent limbs, or sees an empty pot brought by folk, or if he sees another thief, if he sees a burgled person, a fallen one, a wounded one, a forgotten one, a destroyed one, a broken-limbed one, a runaway one, a kidnapped one, or if he hears laments about a dead person the questioner would not gain back the stolen article.

Note: If these indications are not there he will gain back his stolen article. ...27 & 28

The next verse indicates the characteristics of the death of diseased persons.

मू० ॥ निगदितमिदं यत्तत्सर्वे तुषास्थि क्षिप्तः ॥

सह मृत्तिकरं पीडात्तानां समं रुदित क्षतैः ॥28 ½॥

The contents of the 27th verse (beginning 'antarangam **avamuchya**') are

applicable to the diseased persons. If, in addition, there is chaff of grain, bone or poison and also pus and wounds, death for the diseased person is indicated. The 'adi' in 'Vishadikai:' denotes that from the sounds 'cchinnam' 'mritam' and 'jagdham' also death is indicated. ...28½

मू॥ अवयवमपि स्पृष्ट्वाऽन्तःस्थं दृढं मरुदाहरे
दतिबहू तदा भुक्ताऽन्नं संस्थितः सुहितोवदेत् ॥29॥

The next verse speaks of the knowledge about feeding:-

If he touches the internal limb and lets out wind and demands answer to a question, then the questioner has eaten a lot of food and is contented. So should it be predicted.

...29

म॥ ललाट स्पर्शनाच्छूकदर्शनाच्छालिजौदनम् ।
उरः स्पर्शात् पष्टिकाख्यं ग्रीवास्पर्शं च यावकम् ॥30॥

If the questioner touches his forehead or sees the awn of grain he would have eaten rice. If he touches his chest he would have eaten rice ripened in sixty days. If he touches his neck he would have eaten barley. ...30

मू॥ कुक्षि कुच जठर जानु स्पर्शे माषाः पयस्तिल यवाग्वः ।

आस्वादयते चोष्ठौ लिहते मधुरं रसं ज्ञेयम् ॥31॥

If he touches his stomach, he would have eaten black-gram. If he touches his heart he would have drunk milk food. If he touches the belly he would have eaten sesamum. If he touches the knee he would have eaten barley decoction. If he licks or smacks his lips he would have eaten something sweet. ...31

मू॥ विसृके स्फोटये जिह्वामाम्ले वक्त्रं विकूणयेत् ।

कटुकेऽथ कषायेऽथ हिकेत् ष्टीवेच्च सैन्धवे ॥32॥

If he licks the corner of the mouth or tongue he would have eaten something sour. If he alters his countenance he would have eaten something hot. If he hiccups he would have eaten something astringent. If he spits he would have eaten something salty. ...32

मू॥ श्लेष्म त्यागे शुष्कतित्तं तदल्पं

श्रुत्वा क्रव्यादं वा प्रेक्ष्य वा मांसमिश्रम् ।

भ्रूगण्डौष्ठस्पर्शने शाकुनं तद्

भुक्तं तेनैत्युक्तमेतन्निमित्तम् ॥33॥

If he spits phlegm he would have eaten something dry and bitter. If you hear others telling it he would have eaten very little. If he

looks hither and thither he would have **eaten** a carnivore or food mixed with meat. If he touches his eyebrow, cheek or lips he would have eaten bird meat. ...33

मू० ॥ मूर्धं गल केश हनु शङ्ख कर्णं जङ्घां वस्त्रिं स्पृष्ट्वा ।

गज महिष मेष सूकरगा शशमृग महिष मास युग्भुक्तम् ॥34॥

If he touches his head he would have eaten elephant meat. If he touches his neck he would have eaten buffalo meat. If he touches his hair, he would have eaten mutton. If he touches his jaw he would have eaten pork. If he touches his temple, he would have eaten cow's meat. If he touches his ear he would have eaten hare's meat. If he touches his knee he would have eaten **venison**. if he touches his penis he would have eaten buffalo meat. ...34

मू० ॥ दृष्टे श्रुतऽप्यशकुन गोधा मत्स्यामिषं वदेद्भुक्तम् ।

गर्भिण्या गर्भस्य च निपतनमेवं प्रकल्पयेत् प्रश्ने ॥35॥

If an ill omen is seen or heard the questioner has eaten fish meat or meat of an alligator (iguana). Similarly if an ill omen is seen or heard in the case of a pregnant woman the foetus on her **womb** will be aborted. ...35

The next verse gives the sex of the child born and safe delivery:

मू॥ पुंस्त्री नपुंसकाख्ये दृष्टेऽनुमिते पुरःस्थिते स्पृष्टे।
तज्जन्म भवति पानान्न पुष्प फल दर्शन च शुभम् ॥36॥

If during the time of the question about the gender of the child to be born, a man is seen or guessed a male child will be born. If a eunuch is seen or remembered the child will be a eunuch. But if during the time of questioning drinks, food, flower or fruit are seen the delivery will be easy and safe. ...36

The next verse deals with predicting whether the question is *about child birth*:

मू॥ अङ्गुष्ठेन भृदरे वाऽङ्गुलिं वा
स्पृष्ट्वा पृच्छद् गर्भचिन्ता तदा स्यात् ।
मध्वाज्याद्यै हैम रत्न प्रवालै -
रग्रस्थैर्वा मातृ धाव्यात्मजैश्च ॥37॥

If the questioner touches with his thumb his eyebrow, belly or finger during questioning then his preoccupation will be about **child** birth. If honey, ghee, etc, gold, ruby or coral is seen in front or if the questioner's mother, nurse or offspring is seen

in front then also the question will be about child birth. ...37

मू० ॥ गर्भयुता जठर करगे स्याद् दुष्ट निमित्तवशात्तदुदासः ।

कर्षति तज्जठरं यस्मिन्निष्ठोत्पीडनतः करगेच करेऽपि ॥3 8॥

The sage speaks about conception and abortion. If the woman touches her belly it means that she is pregnant. Due to ill omens like injury, agitation, breakage, destruction, burning are seen or if milk is seen there **will** be abortion. If the woman touches the belly after touching a wooden plank, or asks the question holding one hand with another also there will be abortion. ...38

मू० ॥ घ्राणाया दक्षिणे द्वारे स्पृष्टे मासोत्तरं वदेत् ।

वामेऽब्दौ कर्ण एव मा ft-ol\$fi: श्रुतिस्तने॥39॥

The sage treats the time of conception in the next verse:

If the right nostril is touched by her thumb the woman will conceive after one month. If the left nostril or ear is touched thus she will conceive within two years. Similarly if she touches the right ear the time of conception is within two months. If she touches either breast she will conceive within four months. ...39

The sage tells about the *number of children* that will be born:

मू॥ 'वेणीमूले त्रीन् सुतान् कन्यकेद्रे

कर्णे पुत्रान् पञ्च हस्ते त्रयं च ।

अङ्गुष्ठान्ते पञ्चकं चानुपूर्व्या

पादाङ्गुष्ठे पाष्णिं युग्मेऽपि कन्याम् ॥40॥

While demanding an answer to the query if the women touches the base of the plait three sons and two daughters will be born. If the two ears are touched five sons will be born. From the base of the thumb till the tips wherever it is touched five sons will be born. If the big toe or the waist is touched one daughter will be born. ...40

मू॥ सव्यासव्योरुसंस्पर्शे सूते कन्या सुतद्वयम् ।

स्पृष्टे ललाटमध्यान्ते चतु स्त्रि तनया भवेत् ॥41॥

If the right or left thigh is **touched** two daughters and two sons **will** be born. If the middle of the forehead is touched four sons and four daughters will be born. If the edge of the forehead is touched three daughters will be born.

Note: Here the commentary of Paraasara gives relevant details: "If the woman touches

the belly, at once it should be **known** that she is pregnant. If she touches the right nostril with the thumb she will conceive within one month. If **she** touches the left nostril with the thumb, within two years; if the right ear hole is touched, within two months; if the left ear hole is touched within two years. If the breasts are touched with the thumb she will conceive within four months.

If she touches a wooden seat and scratches the stomach or grips one hand with the other while questioning, or broken iron hatchet, iron pestle, rock, overflowing water, movement, falling down, breakage or noise is seen or happens there will be abortion. So also if food, drinks, flower, fruit, bird, a male biped, a male quadruped is seen or heard the child will be male. If the feminine of these is seen or heard the child will be female. If the eunuch of these is seen or heard, the child will be eunuch. Moreover if during the questioning the questioner touches the male parts of the body the child will be male; if she touches the female parts the child will be female and if she touches the eunuch **parts** the child will be a eunuch.

Moreover if the woman questioning touches the base of hex plait two daughters and three sons will be born. If she touches the middle of the forehead four children will be born; if she touches the edge of the forehead three; if she touches her ears, five children; if she touches the right thigh while questioning two daughters and two sons; if she touches the left thigh three daughters and two sons. If she touches the big toe only one daughter is predicted. If she touches the two sides also only one daughter will be born.

...41

मू॥ शिरो ललाट भृ कर्ण गण्डं हनु रदा गलम् ।

सव्यापसव्य स्कन्धश्च हस्तौ चिवुक नालकम् ॥42॥

उरः कुचं दक्षिणमप्यसव्यं

हृत्पार्श्वमेवं जठरं कटिश्च

स्फिक पायु सन्ध्यूरु युगं च जानू

जङ्घेऽथ पादाविति कृत्तिकादौ ॥43॥

Sage Varaahamihira tells in which star the pregnant woman will deliver the child:-

If during questioning, the pregnant woman touches the head she will give birth in star Krittikaa; if she touches the forehead, in Rohini; if she touches the eye brows, in

Mrigasira; if she touches the ears, in Aardraa; if she touches the **cheeks**. in Punarvasu; if she touches the upper jaw, in **Pushy** a; if she touches the neck, in Makha; if she touches the right shoulder, in Pubba; if she touches the left shoulder, in Uttaraa; if she touches the head, in Hasta; if she touches her chest, in Vishaakhaa; if she touches the right breast, in Anuraadhaa; if she touches the left breast, in Jyeshthaa; if she touches the heart, in **Moolaa**; if she touches the right shoulder blade, in Poorvaashaadhaa; if she touches the left shoulder blade, in Uttaraashaadhaa; if she touches the stomach, in Sravana; if she touches the left thigh, in Uttarabhadraa; if she touches the knee, in Revati; if she touches the ankle, in Aswini, and if she touches the feet, in Bharani.

...42 & 43

मू॥ इति निगदितमेतद् गात्रसंस्पर्श लक्षणम्

प्रकटमभिमतार्थैर्वीक्ष्य शास्त्राणि सम्यक् ।

विपुलमतिरुदारो वेत्ति यः सर्वमेत -

न्नरपति जनताभिः पूज्यतेऽसौ सदैव ॥44॥

This science in the form of prediction by observing the touching of the body is expounded as a means of obtaining the

well-wished-for object. One who has studied well the precious works of Garga and Paraasara, and has vast knowledge and great personality will be praised and worshipped by kings and the populace. ...44

Anga Vidya

or

Instant Astrological Forecast ends

GLOSSARY

International botanical names are used in the book since the names differ from place to place and language to language.

The number within brackets indicates the **Sloka** in which the term occurs.

Anga : bodily organ

Brihat : of large size/magnitude

Dik: direction ; cardinal point

Garga (44): an Indian sage and astrological writer

Kaala Purusha (1): the creator and keeper of Time; God

Lagna : ascendant

Nivasana (19): white silk

Paraasara (44): an Indian sage and astrological writer

Raasi : Zodiacal sign

Samhitaa : collection; the collection of the 3 divisions of astrology

Siddhas : a class of devas / gods

Sthaana : position

Udaya Lagna : rising sign

Vidyaa : branch of study; science.